

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

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Christ's Four Alls.

By Rev. Arthur S. Burrows.

A missionary working where a number of Italians were laboring, talked with a sixteen-year-old boy, and asked him if he knew Jesus. "No," said he: "ask Italians up there," pointing to his fellow-workmen. "Don't you know Jesus Christ?" he was asked. "No, never heard of Him: He no work here," was the reply. The missionary then asked him if he knew Mary, Virgin Mary. "Yes, oh yes," was his eager rejoinder. "Well, then, you know Jesus, Mary's Son, and God's Son, don't you?" "No, never heard of Him." "Can you read English?" "No, read Italia." "If I give you a book that tells about Jesus, will you read it?" "Yes, I will read Italia book." So the lad was given a New Testament that he might read about Jesus.

A colporter met a young Polander, and asked him if he loved Jesus Christ. He replied: "I used to be a Roman Catholic: I hate Catholics." "Are you a socialist?" "Sure!" "Before you came to America?" "Sure!" "Did you attend school in your country?" "I did, but left to come to America, to make my living: I am a cabinet maker." Have you no place for Jesus in your heart? He did not understand this question. He finally said: "I am a man: priests no good: want money for everything!" This was the religious impression in his heart, and he had been left in total ignorance of his Saviour.

Just before Jesus ascended into heaven, He said to His followers: "All authority hath been given unto me in heaven and on earth: go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the consummation of the age!"

In these farewell words Jesus Christ outlined the reason for His Church to remain in the world. He declared the duty of the Church toward the world. Do we realize our supreme duty? Most of the achievements of the Church has been accomplished by a mere handful of those who have borne the name of Christian. Do we realize that a small part of the work mapped out by Christ has been undertaken by His Church. It is the pre-eminent work of the Church to proclaim His gospel to all the peoples of the earth, beginning in your city and extending to the ends of the earth. The only real reason for the existence of the Church in the world is, to carry out Christ's four Alls. Every door of opportunity is thrown open, from your city to Tibet. We lack the one thing needful: downright earnest conviction that Christ means what He said: and that our deep sin is the indifference of unbelief!

Christ's four Alls are significant. We have assurance in Christ: All power is given unto Him in heaven and on earth! We must seek and obtain His power for our

gospel work. We have the demonstration of the Spirit of Christ by the regular ministration of the Church in ordinary religion. We need the demonstration of the Spirit with power for extraordinary ministration to the uttermost parts of the earth. In the language of Tennyson:

"More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice

Rise like a fountain for us night and day.
For what are we better than sheep or goats
That nourish a blind life within the brain.
If, knowing God, we lift not hands of prayer
Both for ourselves and those who might be
friends:

For so the whole round world is every way
Bound by gold chains about the feet of
God."

Nor can we forget what Christ said:
"Whosoever ye shall ask in my name, that
will I do, that the Father may be glorified
in the Son!"

Our world has need of Christ. Go ye, therefore, and teach all of the peoples. Angel heralds of the Christ said that they brought good tidings of great joy unto all of the peoples. Europe, Asia, Africa, hold these peoples. America also has them. From the days of John Elliot to Riggs and his sons in Minnesota and the Dakotas, modern acts of the apostles have been continuous among the Indians. Twenty-five thousand of their children are in schools. Indians are fond of their children, and they like to have them go to Sunday School. They attend Sunday School themselves in order to take their children with them. It appeals to their self-respect. Indian graduates from Hampton and Carlisle come home to resume their places in Sunday School. It keeps them from many temptations, and from falling back into savage habits. The present is our time to win the Indian to Christ. Tribal relations are being broken up. Allotment of lands to them is frequent. White people are settling among them. Sometimes a camp fire gospel service can ilization is coming to them through the gospel.

Look at the logging camps in our West. One hundred and fifty thousand to 200,000 lumbermen lie down every night on hay and blankets in rough wooden bunks. No particular hardship in that: but theirs is a lonely life, and dangerous and tempted. Are they neglected by the gospel workers? Sometimes a camp fire egospel service can be held. The men sit around drying their clothes, mending them, and smoking. The fire is in the midst of four-square logs. A lantern on a pole, at the corner gives light for reading. Song books are appreciated by hearty singing. Some good story

that Jesus told opens the way for a gospel talk. So the Crucified One visits these camps of men away from home and mother and church associations. One man had not been to church for over twenty years. He was deeply moved at one gospel service. He said to the missionary: "Sir, we would like to talk with some one about Christ: but we have none!" It is a haunting word to listen to. These men of hardihood, but with hearts not closed to good. You could send them your read magazines and good newspaper weeklies. It would be preaching the gospel to them.

"Love your neighbor as yourself," said Christ. He means your Italian neighbor, your French neighbor, your Chinese neighbor, your whole home-foreign population neighbors. The Italians are giving attention to the gospel of Jesus Christ. Their children are being converted to God in the Sunday School, and are praying that their parents may be converted.

The source of human salvation is divine. Christ says: "Teach them to do all the things that I have commanded?" Not creeds. Not our individual notions. Not our miserable travesties of liquor and tobacco and pleasure-flitting civilization. But, the beautiful and glorious things of our Lord and Saviour Jesus Christ. His truths alone are sufficient to make human life lovely and happy and useful. Where shall we find these truths? In the New Testament of His gospel.

Now is the encouragement of sincere workers in Christ's fourth All. Lo, I am with you all the days! Every day! All the days! At the recent Southern Baptist Convention at Hot Springs, had come a woman who had traveled far and near to hear John A. Broadus. She asked a pew neighbor: "Is that Dr. Broadus speaking?" He looked at her with astonishment: for Broadus had long since gone home. He managed to say: "No, that is Dr. Frost who is speaking." The woman said: "O I thought it might be Dr. Broadus: I want to hear him so much: do you see him here: which is he?" Her neighbor replied: "Dr. Broadus is not here!" Only Southern Baptists can tell you how the influence of Dr. Broadus still dwells among them.

Said angels to the women at the sepulcher on the resurrection morn: "I know that ye seek Jesus which hath been crucified: He is not here, for He is risen, even as He said: He goeth before you into Galilee!" We say the same to each other. Our Lord Jesus abides with us still! He never goes before us. Let us follow closely in the train of the Son of God.—Worcester, Mass., Commonwealth.

The Way to Save It.

Gadabout—I say, doctor, I'm losing my hair mighty fast. What shall I do to keep it from all coming out?

Doctor (who happens to be acquainted with Gadabout's wife).—I don't know, unless you try coming home earlier nights.

The Denominational Press as an Agency for Good or Ill.

B. Gambrell.

The appeal of Secretary Willingham at Hot Springs to the representatives of the paper, sitting at the table before him was, to me, one of the most impressive scenes in the whole Convention. I am sure the denomination, as a whole, has not taken the paper seriously enough. The immense power of the press for good or ill, cannot be computed. A great paper has ten of thousands of tongues to talk at once. It silently enters the homes of the people with its manifold messages. If it is a wholesome paper, its weekly issues fall over the land like leaves from the tree of life. If it is a bad paper, its pages are like the leaves of the deadly, upas tree, carrying blight and death where they fall.

For making sentiment for or against anything, nothing equals a paper for good results. Its influence is like the atmosphere, nowhere seen but powerful everywhere for good or bad. No one agency more affects denominational life in so many ways in so short a time. I will never cease to lament that our Baptist papers are matters of private merchandise, to be traded on, as men trade monkeys or railroads, the man or men having money being able in such a fearful way to hurt all we are doing.

I will put a wisely edited paper against 100 men when it comes to helping a good cause along. Our papers are mainly well-edited and deserve well of the denomination, and there is not one of them—the good one—that is not worth in any home far more than its cost. The plea for cheapness often heard, is wholly unwise. The papers are now, in price, far below their worth. The recent should be on quality, and especially on increasing their circulation.

If we could double the numbers of readers of our weekly papers this year, we would take a long step toward doubling everything we are doing.

The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good papers. When I was a pastor, my rule was to see that the state paper was in every home connected with the church. If any were really too poor to pay for the paper, they got it all the same. I asked some of my well-to-do members to join me, and the paper came and went to the right spot.

I know noble Baptists, wide-awake, intelligent concerning denominational affairs, who more than thirty years ago, spelt out the words in the Baptist paper in the home, hereft of books, and without an outlook on the world. It is today a comforting thing to me, that with a few dollars, I put windows in some of these shut in homes. I could wish we might have an all-over-the-country movement to put our good papers into the homes of the people. It would be like underground irrigation, causing in an unseen way, everything to grow. If this were done, many a desert and solitary place, would blossom as the rose. Many a barren waste would speedily become a fruitful field. Does anyone believe that the taking of subscriptions to a paper is too small for him? If so, the answer is, that nothing is small which brings such large results.

Having said this, I wish to say further

that I have not a cent's worth of financial interest in any paper. Nothing but sheer compulsion of conscience could ever bring me to take up the burden and bear the annoyance of conducting a weekly Baptist paper. I did it once, but if heaven favors, I won't any more.

There is something to be said on the other side of the question. If the denomination is interested in papers, or has obligations to papers, it is because these papers faithfully serve the denomination. There is not a place in all the ranks of Israel where a heady, narrow, mercenary man, is more out of place than as editor of a Baptist paper. By the very fact that a paper appeals for patronage to the denomination, it does it come under obligations to serve the denomination. The impersonal "we" means that a paper is not to be a personal organ. When an editor comes to regard his paper as a personal organ to exploit his personal notions, feelings and interests, the whole denomination ought at once to agree with him and leave him with his paper. Any paper, bearing the name of Baptists, or appealing to Baptists, should be edited from the standpoint of the Kingdom alone. Its high motive ought to be to conserve the truth and spread it over the earth.

This means that a paper is under bonds to keep the peace, to seek peace and pursue it. Any paper that throws a firebrand among the people by printing grossly personal matters, forfeits its claim to the denominational support. To viciously sow discord among brethren is a worse crime than to burn a house, for it is more direful in its consequences. In my day—and I have read Baptist papers more than fifty years—In my day, there has been a serious disturbance in the denomination that was not the result of editing. If the Philistines had been running papers, Samson would not have needed the foxes and the firebrands. He would have done his work with the editors. No man can say a word too strong in condemnation of the practices of editors trying to write people down, and their personal interests up. In the long run, the policy is always disastrous to the paper; but sometimes the run is distressingly long, and the mischief done is beyond words. What deplorable examples we have had in recent years of the thing I am writing about.

But I come back to Dr. Willingham's appeal. If our papers will put the right things to the front: if they will give themselves without stint to promoting the peace and progress of the denomination, and pastors and others will be faithful to them as they are faithful to the cause, we will see the kingdom come in a way to make us glad.

I raise the question whether we ought not to put our brother editors on our prayer list and call down on them daily Heavenly grace to help them in their arduous labors: labors in which we are all so vitally interested. And, in general, ought we not to give our papers a larger place in our thinking and in our plans?

"Baptist Union"

W. Alex. Jordan

The editorial, under the above caption which appeared in the "Independent" June the 4th, must have been written from a "pedo-Baptist" standpoint.

The article was elicited, it seems, from the union of the Baptists and Freewill Baptists of Eastern Canada.

The writer of the editorial betrays considerable ignorance of the real Baptist position, not only with reference to "union" but with reference to "Calvinism" and what he chooses to term "close communion."

As much as we regret to see Christendom divided into sects and denominations, we are not willing as Baptists to sacrifice principle, in order to bring together certain fragments of the Christian world, alike only in name, and call that "union." That would be the rankest kind of hypocrisy. Mr. Editor Independent, are you trying to make Baptists appear simple? Your advice, sir, with reference to "union" is purely gratuitous and certainly needs an apology.

Here is some kind of a report of a committee appointed by somebody to investigate the possibility, plausibility and I suppose the feasibility of a union (?) between Baptists and Free Baptists.

The only differences that have existed are two, as to "Calvinism" and "close communion." As to the former the basis of union speaks freely, admitting that differences on that subject have ceased to have any importance; as to the latter not one word is said—it is ignored. And this is the basis of Union! Only two differences of opinion—one is of no importance and the other is ignored—both of them are Baptist principles. Brother Baptist, how does that strike you for union? For whom does this committee speak? Not for Baptists, I am quite sure. On the question of "Calvinism" Baptists have yielded nothing. They still believe in God's sovereignty, and salvation by grace not of works. Of course there are some Arminians among Baptists, but I do correctly represent Baptists when I say they are Calvinistic in their theology. The Seminary at Louisville is a warm advocate of "Calvinism."

As to what is loosely termed "closed communion," Baptists, while not a unit practice the same by a great majority. At least three-fourths of the Baptists in the United States live in the South, and they are practically unanimous in holding to restricted communion. A great many Baptists probably a majority in the North—practice the same. Yet this committee thinks the question of communion is so insignificant as to be absolutely ignored when it comes to union. Well, Baptists think, and will no doubt act different.

Again this learned (?) committee continues its deliverances: "It is agreed that during this century and a quarter Baptists have been greatly modified, so that the Baptists today have little if any more sense of restriction in their Calvinism than the Free Will Baptists had in 1780. Such being the case why should they not unite?" In 1780 the Baptists became wrong on Calvinism, but during the last century they have been so "modified" as to bring them in harmony with Free Will Baptists, hence they ought to unite! The only difference is so insignificant as to be "ignored." Learned committee! Learned editorial. Yes, the Baptists in England have just about been "modified" out of business. Rev. J. H. Shakespeare, Secretary of the Baptist Union, says: "Baptists are going through a period of depression." Their loss, he says, "is numerical, social and spiritual"—they are open communions. The same modification

seems to be going on in the North, which, if kept up, will cause them to lose their identity. The South, the Gibraltar of Baptist orthodoxy, refuses to be "modified" either as to Calvinism or "close communion." They are more numerous and growing more rapidly than any other denomination. Now, Mr. Independent, draw another "conclusion."

But I must not close without giving the editorial writer's first conclusion. Here it is: "We rejoice in the almost certain union, just as we would have rejoiced if negotiations, nearly a generation ago for union with the congregationalists, had succeeded. But this ought not to be the last Baptist union. How about the Disciples, who claim over a million members. Or how about the Southern Baptists? Must the sectional differences be forever kept up? And what reason divides all those denominations that hold the same faith and the same form of free popular government? How about the Disciples? Well, if Baptists continue to 'modify' along the same lines—on 'Calvinism' and 'close communion' for about another hundred years they might unite with the 'Disciples.' 'How about Southern Baptists?' Well, if there are any sectional differences between Northern and Southern Baptists I have never heard of it before. It is true for convenience, we have Northern and Southern Conventions and Boards, but no divisions. Northern preachers accept Southern pulpits and vice versa. But if our Northern brethren keep up their 'modification' away from 'Calvinism' and 'close communion' as is suggested by this committee a division might take place. Southern Baptists refuse to be 'modified' on these two great doctrines and hence object to the union (?) which so 'rejoices' the editorial writer of the Independent.

But Brother Independent, union is in the air, I admit. Here is a letter before me now to this effect: Brother A. wrote, at the suggestion of his church, to Brother B. to assist him in a meeting in the town of C. Brother B. in reply to Brother A. wanted to know how many denominations were represented in the town of C. and if these Christians would be willing to go into a meeting of that kind? But Brother A. was one of those Baptists who refused to be "modified," so he answered Brother B. to this effect—"I will not insist further on your assistance."

Are you a "modified" or "unmodified" Baptist?
Yazoo City, Miss., June 12, 1908.

Discouraged Preachers.

E. L. Wesson.

This heading was used by the Literary Digest of June 14, to review the general condition of Protestant Christendom. The review was based on two articles, one by Thomas Dixon, the other by Dr. Aked, of the Fifth Avenue Baptist Church, New York, both of which articles seemed to look at conditions as if God were dead and his cause going to ruin.

Will you permit me to say one or two things along this line? I have been observing closely for 30 years, studying myself and others and general conditions, and have learned some things by careful watching.

1. I have learned that most men think things going to ruin when they see that they can no longer shape men by their own

mold, or make them see as they see and do as they wish. This is the result of the old saying "orthodoxy is my doxy, and heterodoxy is your doxy." It is hard to consider others as apt to be right as we, and as devoted to God.

As most people used to do, "there is no conversion in it, sir, it is just joining the church. It is only a form of godliness without the power thereof and is killing the churches of Christ." And he feels, honestly feels, that Christianity is going to the bad because people do not do just like they used to do. And this notwithstanding the fact that the converts of today do more to spread the gospel of Christ than those of the good old days ever dreamed. I feel for such men. They are perfectly sincere, consequently instead of getting joy out of the professions they witness today, each profession is as a dagger to their hearts. To them, Christianity will soon be worse than dead.

2. I have learned that when a man gets discouraged he has, for some cause, forgotten whose he is and whom he serves. Usually this condition is the result of some secret sin; but whatever the cause the poor fellow has lost sight of that glorious text: "He must reign till He hath put all enemies under His feet." He, not we. 1 Cor. 15:25. Or he has forgotten that other text which says, "He worketh all things after the counsel of His own will." Eph. 1:11. Personally, I have found that when I take my eyes off of God and His purposes, and look at the things from my standpoint, I get awfully blue. But as long as I look to God, who said to Jesus "Sit on my right hand until I make thine enemies thy footstool," not a single cloud ever darkens my way.

I once read this, somewhere: A preacher in England took his eyes off of God as the giver of all grace and tried to manage his own work, and he soon got discouraged. "Everything was going to the bad." He resigned his church and decided to come to America. He bought his ticket and got on the ship. The passengers were all sitting out on the deck looking and talking. One said to the preacher, "Parson, why are you leaving your church?" The preacher answered, "Because everything is going to the bad here in England. People have forgotten God and are running after pleasure and money, and I am going to America, where people still reverence and worship God." After a minute a waggish looking fellow said, "Parson, may I ask you a question?" "Certainly," was the answer. Then said the wag, "Parson, who's running this old world, you or God?" The preacher, a little touched, replied, "I hope, sir, that I am not presumptuous enough to think that I am." Then, the fellow said, "Now, Parson, don't you think you are running away from your work because God won't do your way?" The preacher saw it. He had quit trusting in God to over rule the work and give results and gone to finding fault with the workers, with conditions, and with the management of God Himself.

After a minute he said, "Excuse me gentlemen." Then turning to the odd looking questioner he said, "Thank you, sir, I see it; I see it. I am going back to my church, confess my wrong and go to work for God and leave results to Him." No man can be discouraged if his faith is fixed

in God, for it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee"—Is. 26:3.

We all know that there is a constant change in the general manerisms of the people and in their religious thoughts and ways of doing, and it may be for the worse, but if "the Lord God Omnipotent reigneth" still, and still "worketh all things after the counsel of His own will," so "subdue all things unto himself," there is no ground for discouragement. It matters not how conditions may seem. In fact, discouragement is a criticism of the management of Jehovah, and can be nothing but the cursed rot of unbelief. Discouragement gives God the lie to his face, for He has had it written, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever"—Rev. 11:15—and it shall be, although unbelief says "everything is going to the bad."

We know that there is to come "a falling away," because God has told us so. We know that "the fulness of the Gentiles shall come in," because it is so written. We know that "evil men shall wax worse and worse," for it is so stated. But what of that when God reigns Omnipotent and victory is sure?

A Good Day at Unity Church, Union Association, Jefferson County, Miss., June 7, 1908.

The Sunday School met at 10:30, and was presided over by M. S. O'Quin, the proficient superintendent. It was reduced to one class as but few children could attend because of the prevalence of whooping cough in the community. This class did well.

The pastor preached at 11 o'clock and took a collection for the Bible fund of the Sunday School Board.

The ladies assisted, by their husbands, brothers and sweethearts spread a bountiful dinner. We all did our best to devour it; but failed. We appreciated it much. We felt thankful to those, whose labors had prepared this food so as to make it so enjoyable; and praised the giver of every good and perfect gift. At 2 o'clock the congregation reassembled in the house. The pastor preached again.

We then went about two miles to a beautiful creek. Here the church baptized and received into its membership three promising young men.

Thus we spent the day that we had planned to give up largely to the children, nearly all of whom had to spend the day at home coughing and whooping, or to prevent taking the risk of coughing and whooping in the near future.

J. R. Sumner.

Ripley.

Our meeting which has been in progress for the last ten days closed this morning at the water's edge. Rev. Fleetwood Ball of Lexington, Tenn., did the preaching for us. Brother Ball is a fine preacher, he is eloquent sound and logical, our people have been greatly strengthened and revived. Our church continues to grow in numbers and spiritual power. Pray for us that we may be more and more useful in the Master's kingdom.

W. J. Epting.

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The editor has been confined to his room for several days, wrestling with a stubborn case of eczema. He is possibly a little improved at this writing. The readers will, therefore, please look over any shortcomings in the paper this week.

The notice to delegates in this issue by Dr. J. L. Shipman, pastor of the First Church, Meridian, with which the Convention met on July 8th, was intended by him to appear two weeks ago. But instead of his letter coming direct to us, it went to Jackson, Mich., and then to Jackson, Tenn., as the post marks on the envelope showed, reaching our office on last Friday. The name of the State had been blurred, and was not really legible. We have said this to show that neither Dr. Shipman nor we are to be blamed for the delay of the publication. If you expect to attend the Convention, the very day you read this send your card on.

We yield our editorial space this week largely to an article on State Missions by Brother Yarborough. Let every one into whose hands this paper goes, read this article carefully and get thoroughly in line with its thought and action. Thousands of dollars for this object depend on what our churches do next Sunday. If all our pastors and churches will seize the opportunity, we can accomplish the task. Let no one, however, small a giver he may be, suppose for one minute that he can drop out and not be missed. Everyone is needed over against his own place.

THE BAPTIST RECORD.

Thursday, June 25, 1908.

Brother Lane says: "Just closed a great meeting in South McComb. Brother R. H. Purser of Brookhaven, did the preaching. We have to enlarge our house; one thousand people attended our services."

Pastor Leavell of McComb, will conduct the proposed meeting in Utica, commencing the fourth Sunday in July.

Pastor Wooster of Raymond, will preach ten days for the saints and sinners at Clear Branch, beginning Saturday, July 24th.

Rev. T. F. McCrea, lately returned from China, will spend the summer months in Toronto, Canada, 42 Macdonnell Avenue. He expects to spend next winter in Mississippi in the interest of Foreign Missions.

State Missions. By W. F. Yarborough.

Mississippi Baptists give more than 90 per cent. of all their contributions during the first six months of the year. I am satisfied that we could find a more excellent way, but we are somewhat set in our ways. Our mission gifts ought to be more evenly distributed throughout the year, and they would be, if our general and State Conventions did not meet so near together in point of time. I believe that our State Mission campaign, like that of most other States, ought to be in the fall of the year during the associational period, and that the State Convention ought to meet early in November or about the close of the associational period. We will ultimately come to this plan, but until we do, I am for the work of the Convention with all my heart and soul just as the Convention decides best to run it.

Though not over the strain of the home and foreign mission campaign, we must take no rest till we have reached the top of the hill for State Missions. Just now the paramount issue before us is to raise that \$18,000 and get it into Secretary Rowe's hands during the month preceding the Convention. In the light of what we did for home and foreign missions it is not an impossible undertaking, but following that so soon and in a month when money is scarce, we must not be so sanguine as to think it can be done without hard work. Since Mississippi made the greatest advance for home and foreign missions of all the Southern States it would never do to fall behind in our own work. The redemption of the people of our own State ought to be dearer to us than that of any other people on the face of the earth. Both religion and patriotism would lead us to make it our heart's desire and prayer to God that our own people should be saved. Surely the highest type of patriotism is that which seeks to make the citizens of the State, citizens of the kingdom of heaven.

As Baptists we have a great task before us. The king of Israel said to his servants concerning Ramoth-gilead, "Know ye not that Ramoth-gilead is ours, and we are still, and take it not out of the hands of the king of Assyria?" Is not the principle applicable to our work in Mississippi? Possibly the ripest field for State Mission work within our bounds just now is along the lines of new railroads being opened up in the Southern section of the State. This section of the State has been mainly Baptists for years.

The woods have been full of Baptists, and now that they are coming to towns and are in danger of becoming commercialized, is it not our duty to keep their children from being led captive by the god of this world? In a large measure we are responsible above all others for the redemption of the unsaved souls of Mississippi.

Only two weeks remain. Let us do our best with our prayers and money to save the day and honor our God. With the help of our noble laymen who have done so much this year, let us press on to the goal.

Associational Vice-Presidents, Take Notice.

At the suggestion of one of the Associational Vice-Presidents, we have decided to call a meeting of the Associational Vice-Presidents of both the Home and Foreign Boards to meet at some suitable hour while the Convention is in session at Meridian.

The object of this meeting is to devise plans for developing and intensifying mission interest in the State. It has been thought that a series of rallies designed to reach all the churches of each Association some time during the year would be productive of great good. This can be easily arranged by Vice-President, near enough to co-operate. A large number of pastors would gladly assist in such a movement. Let all the Vice-Presidents of both boards be ready for such a meeting at such an hour as the State Vice-Presidents may indicate.

W. F. Yarborough,
Vice-President, Foreign Board.
W. P. Price,
Vice-President, Home Board.

Our College Commencements.

If the outward expression is an index to the inward life, then it can be truly said that the colleges at Clinton have done good work this session, for surely, the exercises at the last commencement were up to high standard.

From beginning the number of visitors was large and manifested an intense interest in the entire proceedings.

On Friday night the exercises were formally inaugurated by the students of the Preparatory Department in declamation for the Carder gold medal. C. I. Lassiter of Forest, was the winner.

On Saturday afternoon P. H. Eager, Jr., in extempore reading contest was successful and so wears the medal given by Miss Margaret McCrea Lackey. The concert rendered by the young ladies of Hillman College on Saturday night was highly enjoyed by all, and was but an earnest of the faithful work done by the teachers of this splendid old institution of learning.

On Sunday morning Dr. J. M. Frost, of Nashville, learned and consecrated, preached the baccalaureate sermon, using as his text Exodus 15:2: "The Lord is my strength and song, and he is become my salvation: he is my God and I will prepare him an habitation, my father's God and I will exalt him." The speaker's delivery was pleasant, his analysis clear, and his devotion to his Master's work manifest.

At the evening service Dr. I. W. Reed, pastor of the First Church at Gloster, was the preacher. He took for his text Prov. 22:1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Making "Character

Thursday, June 25, 1908.

THE BAPTIST RECORD.

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ter Building" his theme, the speaker delivered a delightful and instructive discourse.

On Monday morning the Sophomores measured lances in declamation contest for gold medal offered by Rev. W. A. Hewitt, of Columbus. The contest was hard fought, but when the smoke of battle was cleared away, I. C. Franklin of Eupora, was seen loaded with the spoils of the day.

In the afternoon of the same day the Freshmen fought over again the battle of the heroes who have played their part in the dramas of the past, and when the judge declared that T. L. Sasser of Brookhaven was the successful contestant, all were satisfied.

Of all the contests, the Junior is the most interesting because they deliver original speeches. This year the orations were unusually good, but C. D. Lewis, of Clinton, was adjudged the best, and so wears the medal given by Rev. I. P. Trotter of Hattiesburg.

T. D. Brown of Canton, added to the many honors already won in oratory the medal given by Rev. J. F. Bailey of Amory, for the best declamation among the Seniors.

The Extempore Debate open to all the school alike furnishes the occasion for fun making. The subject was, "Would the State of Mississippi be benefitted, were Mississippi College made co-educational?" W. N. Hamilton of Clinton, won the medal.

On Tuesday night, the class of 1898 held a reunion. The President of the class, W. M. Whittington of Greenwood, delivered a masterly address in which he stated that of all the 14 members of his class, he rejoiced to say that all were consistent followers of the lowly Nazarene and all prohibitionists.

What a glorious record! Surely the old College has a right to life and support. J. S. Sharp, the poet of the class, read a most delightful poem. W. D. Davis, the Secretary of the class, read a most delightful poem. W. D. Davis, the secretary of the class, was exceedingly happy in his report and remarks pertinent thereto. Prof. L. L. Patterson of Union University, Hon. Hinds Howey of Jackson, and Rev. Bryan Simmons of Brandon, and Hon. Clinton Thompson of Osyka, favored the audience with numerous pleasing hits. Only seven of the class were present, but the others sent regrets, greeting and good wishes. They donated \$1,000 to library fund, and closed the exercises.

On Wednesday, after the delivery of diplomas by Dr. Lowrey to the students of both colleges—13 girls and 38 young men—Dr. J. B. Gambrell of Dallas, Texas, delivered the annual address, taking for his subject of discussion, "The Growing of a Nation." It was a delight to follow the great man as he noted step by step the development of this great nation and pointed the great responsibilities that rest upon it.

On Tuesday the Board of Trustees met in annual session. Some changes were made in the faculty. Professor Abbott, principal of the Preparatory Department, resigned, and Professor Wallace, who has been supplying for Professor Bruson in the History Department, was made principal of the Preparatory Department. M. P. L. Berry was made Business Manager. Dr. Lowrey will take charge of the Department of Physiology and Ethics. The remainder of the faculty remains in tact.

This closes one of the most successful ses-

sions in the history of the college. The enrollment was the largest, being 460 students. The graduating class was the largest, and the general character of the work done was quite up to standard.

Sparks from the Anvil.

By R. M. Boone.

The motto of the coming Mississippi Baptist Convention at Meridian should be that of Livingston: "Anywhere, so it is forward." May prayers be offered to that end.

While the world misunderstands the Baptist position, yet the religious world is moving toward that position. We only need to be true and aggressive and the Lord will do the rest.

There should be no state sections in our mission work except the needy and urgent fields. Some Christians need to look beyond their own doors and study the needs of the State as a whole. This, no doubt, our Mission Board is doing.

The work at Indianola seems to be moving on about as other Delta fields. These Baptists are always doing something for their pastor. They put a purse in his hands and said, "Go to the Southern Baptist Convention and rest at Hot Springs three weeks or longer. Besides they have purchased a new and elegant lot costing \$1,500, upon which to build a new brick church. No more delightful pastorate or more lovable people can be found in the State.

A writer of the new theology says that the word of God "abides not in the printed page, but in the heart of the believer." The Bible, he thinks, is only a record of the real word. If it is a record of any real value, it must be an inspired one containing the facts and principles concerning Jesus Christ as a Saviour. The Scriptures testify of Christ and is God's revelation to man. How is man to obtain these principles except by the revealed word? Faith itself cometh by hearing and hearing-by the word of God.

The editor of the Baptist Standard says, "Every subscriber has a right in the paper he takes." Such a position would give error equal showing with truth, and would defeat the rightful mission of a Baptist paper. No paper, claiming to be a Baptist paper can afford to allow any subscriber, let him be preacher or layman, the right to write what he pleases in that paper, especially if it be rank heresy and an assault on Baptist principles. Why should one sow weeds in his garden just for the privilege of some one cutting them down? Where such matters are published they should be met squarely and exposed to the advantage of the truth. Every Baptist paper and every Baptist institution, as well as every Baptist preacher, must stand for the defense of "the faith once delivered to the saints," or else change their names.

The best paper for Mississippi Baptists is the Baptist Record. No other paper can take its place, and it is suicidal to all our Baptist interest in Mississippi, for any pastor in Mississippi to allow it to be supplanted

ed by any other paper. Not that there are not other good papers along certain lines, but none of them run along the lines of the Record. It is devoted to our own work as no other paper. Besides it is our own papers to the extent that it will be what we make it, and serve our work as we give it the opportunity. It can grow best and serve us best, as we feed it with subscribers from our fields. As one who knows from long experience, the paper is lean or fat, according to the amount of subscription food received. Let's fatten the Record and make Brother Bailey smile, by bringing to the Convention a good list of subscriptions. Brother Pastor, call for these subscriptions next Sunday in your churches.

Indianola, Miss.

A Young Man's Bible.

"No. I think I'll wait till Christmas. Bibles are too expensive for a man on my salary," said a young man in one of our cities who had recently joined the church. He had half decided to buy himself a Bible, but eighty-five cents for a good edition discouraged him. "I have only eight dollars a week," he argued, "and a fellow can't buy Bibles out of that."

Over in Korea another young man joined the church. He was a native Korean, and his wage was fifteen cents a day. He was married, and had a family to support on that fifteen cents. But he felt that he must have a Bible. In Korea Bibles are not given away, for there is no fund to provide for them for the people. They are sold at cost; but that cost is twenty-five cents. This young Korean bought his Bible and paid the full price. He did not make any excuses nor did he wait until Christmas. He was so anxious to get it that no sacrifice on his meager wage, seemed too great. And his neighbors were like him; for out of a new edition of twenty thousand copies, every copy was ordered before it was printed.

Korea is a missionary ground. But of the two young men, the American and the Korean, which really needed Christian teaching the more? That is an uncomfortable question; but, in view of the facts, isn't it a fair one after all?—Forward.

A physician and his friend were standing on the street corner of a Virginia town. Their attention was arrested by the sight of an old darky belaboring the flanks of a mule in a vain attempt to make him move on. At last the doctor was appealed to. "Say, boss, I'll give you five dollars if you'll make this hyar mule go." With a sly wink the physician opened his case and took out his hypodermic syringe, filled the syringe with an acid, and sent it into the hind quarters of a mule. With a wild plunge the mule went tearing down the street, the darky after him, the bystanders roaring with laughter. Shortly afterwards the darky, dust-covered and panting, approached again. "Say, boss—how much was—the stuff—yo done squt—in dat mule?" "O," said the doctor, "about ten cents." The darky dug his hands into his jeans pockets and fished out two dimes. "Hyar, boss—am twenty cents. I wish yo' would squt twice as much of that into me—'case I se bound to ketch dat mule."—Home Herald.

Some Questions and Suggestions.

The content, in the Baptist a few weeks ago, of the prompt arrival of the minutes of the Southern Baptist Convention, set me to thinking, and this led me to some questions and suggestions. These questions and suggestions shall be presented in good faith, with no intention of casting reflections on anyone; but with an earnest desire to be helpful to all.

The questions are as follows:

Is it not true that about two hundred pages of the present annual, in printed form, were placed in the hands of our convention secretaries by the secretaries of our different Boards?

Were not about seventy-five pages more compiled and at least ready for publication before the Convention met?

Did not the Secretary of the B. Y. P. U. Convention prepare the last four pages of the Annual?

Had the secretaries not made, at least a conditional contract with some publishing house to print the minutes, and was not the record of the proceedings forwarded to said publishing house day by day, and sometimes oftener?

If these questions can be answered in the affirmative, then when we remember that the reports which make up the bulk of the remaining sixty-four pages of the annual were either typewritten, or in a legible hand, it can be readily seen how two efficient, faithful men can give us the proceedings of our great Convention in so short a time. It is simply the old story of having a good plan and working it well.

Now for my suggestions.

We are painfully aware of the fact that the distribution of the minutes of our State Convention is a rule, much delayed. This I am sure, is not the fault of the secretary, nor any person, but rather the result of existing conditions.

My suggestions then are for a change of conditions, and I ask for them the consideration they merit.

My first suggestion is that the books of all our boards be promptly with June 30 of each year, rather than at the moment, the reports of these boards are presented to the Convention. This will give the Secretaries of these Boards time to complete their reports and place them in the hands of the Convention Secretary in typewritten, if not in printed form.

Again, I would suggest that the Convention adopt some simple but expedient plan of enrollment similar to that of Dr. Burrows, our secretary could do much heavy work before the opening of the Convention, and do it better. This would expedite matters both to the convention itself and also in the preparation of the minutes.

My last suggestion is more out of the ordinary, but I believe it is perfectly reasonable. Inasmuch as the expense of printing and distributing the minutes devolve upon the State Board, I would suggest that this Board be allowed and instructed to contract, through its secretary, with some publishing house before the meeting of each convention, to do the work. This arrangement suggests to my mind many advantages, but I will not take time to mention and discuss them.

Brethren, it is exceedingly pleasant and very important to have the minutes of the convention in the hands of our people while their contents are fresh, and I hope that

something will be done to this end at our next meeting.

Yours for progress.

Bryan Simmons.

Sunday School Association.

On the 5th Sunday in May the Sunday School Association met at Oakahay and the program was as follows:

Sunday School from 10 a. m., to 11 a. m.
Preaching by Brother C. R. Andrews from 11 to 12 a. m.

Brother Andrews preached a very able sermon for a young preacher. Brother Andrews is a very near man to God.

Noon one hour.

In the afternoon Brother W. D. Mathis addressed the people on the Best Methods of Teaching the Bible.

Everybody seemed to enjoy his discussion very much, and we feel as if many were strengthened in the great work of Sunday School work.

After Brother W. D. Mathis we listened to his father on a subject chosen by himself which was also very interesting. Brother Mathis gave very fine advice to people along the line of family prayer, etc.

We then listened to the report of the Committee on Nominations.

Committee nominated Cleveland Speed Melvin Purvis, A. B. Carter, who decided the next meeting would be held at Lowrey's Creek on the 5th Sunday in August, 1908.

The next Program Committee was elected as follows:

Brother Andrews, Collins, Miss., Rote 3;
John Wadkins, Fairfield; D. R. Grantham, Collins, Miss.

Brother R. M. Blackwell the President, is a very earnest, God-fearing Christian gentleman and has done much towards helping the association to be a grand success. We are looking for greater things in the future.

D. R. Grantham, Sec.

Port Gibson Revival.

Our revival services began the 5th Sunday in May with Rev. J. B. Leavell as leader, and assisted by Mr. J. W. Jelks, gospel singer.

For eleven days, with two services each day, we had continuous combat with sin at first hand. At times we thought that the devil would not even yield one point; but thanks be to God the devil can be routed in his places of strong hold. The visible results of the meeting are: 19 professions of faith in Christ; 5 received by baptism; one by letter and one by relation; the church much revived; a mid-week's prayer service; a B. Y. P. U. organized; much talk and interest throughout our church work for the extension of our Lord's kingdom.

We have had larger audiences, but no better services; there were many interruptions during the whole meeting, but the zeal of the Christians was only tested and strengthened. The meeting was not intended to be one exclusive in its design, but it proved to be one inclusive and intensive for Baptists. We are made to realize the favor of the Lord in our behalf and to see a work for us to do as a denomination. Much could be said concerning the earnest and instructive preaching of Brother Leavell; he is a strong witness of Christ and one who has special gifts as an evangelist; next to seeking the lost he brings a pastor and people closer together in the work of the Master.

The revival services would not have been so effective without the soul-stirring leadership of Brother J. W. Jelks, who led our singing; as a soloist, he moves them to song. His comments on hymns, his prayer, his personal work, with his gifts as a gospel singer, make him a strong force, and very helpful in a revival. Brother Jelks was trained in the Moody Bible Institute of Chicago; he expects to spend several months in Mississippi, with headquarters at McComb City. We wish for him a busy sojourn.

The church and pastor again and again pray God's blessings on these brethren who have wrought so earnestly among us.

S. P. Morris,

Pastor of Baptist Church.

State Convention.

The Seventieth session of the Mississippi Baptist State Convention, to convene Wednesday, July 8th, at 10 o'clock a. m., will be the guests of the Meridian Baptists, holding its meeting in the First Baptist Church.

Delegates will please send their names promptly to A. D. McRaven, Chairman Reception Committee, or to Pastor T. J. Shipman.

If delegates have already made arrangements to stop with friends or relatives, do not let that keep you from sending your name to committee, and also along with it the name of the home.

Let's make this the greatest meeting in the history of Mississippi State Convention.

T. J. Shipman.

TO THE CHURCHES OF ALL DENOMINATIONS THAT HAVE SUFFERED FROM THE NUMEROUS CYCLONES THIS YEAR.

We are willing to donate one \$60 scholarship to assist every church that was injured any way during the recent cyclones. If any pastor can use one of these scholarships he can secure same and information in regard to it by communicating with us. We are,

Very cordially,

HARRIS BUSINESS UNIVERSITY,

Jackson, Miss.

Revival at Forest.

On Wednesday night before the second Sunday in this month (June) the annual protracted meeting began here at Forest. Pastor W. A. Borum, of Greenville, was with us from the beginning, and preached every sermon to the close, which was Thursday night after the second Sunday. The sermons were of the very highest type of gospel preaching, and the meeting gained in interest and power at every service. Brother Borum very greatly endeared himself to all the people in the town. It was indeed a glorious meeting. The Sunday afternoon service for men was powerful in its influence.

There were 26 accessions to the church, 19 of them by baptism. The pastor baptized them Friday night in the presence of a packed house of people. This makes 43 that have been added to this church since January 1st, and others will follow.

Among the many other things the meeting did it gave added interest to our proposed new church building which we hope to have completed before the year is gone.

W. B. Sansing,

News in the Circle.
Martin Ball.

At this writing this scribe is in a splendid meeting with Pastor Bryan Simmons at Brandon. The congregations are large, several have professed faith and have been approved for Baptism. The Lord has set His seal upon the labors of Pastor Simmons.

Dr. Len G. Broughton of Atlanta, has just closed a good meeting at Paris, Tenn. The results of the meeting have not yet been made known. Great good was accomplished.

It is a singular fact that when Pastor Simmons has taken a collection for missions, or preached on missions at his churches, there have been conversions and baptisms.

We have been invited by the old Cherry Creek Church, Pontotoc county, to aid Pastor Berry in a meeting. This church has sent out several preachers, among the number, Dr. Z. T. Leavell, of blessed memory. It gave its authority to the baptism and ordination to this writer. It is with deep regret that we cannot serve the church.

Let everybody remember that the church at Winona wants the Convention in 1909. Go to Meridian prepared to send it to us. The people are enthusiastic in wanting it.

Pastor Murphy of Flora, will move to Clinton this fall to complete his studies there and take his degree.

Gospel Singer J. W. Jelks is conducting the singing in the meeting at Brandon. He is doing it well. Besides singing he aids in many other ways.

Evangelist J. H. Dew of Missouri, will aid Pastor J. B. Leavell in a meeting at McComb City, beginning the 4th Sunday in June. Gospel Singer Jelks will have charge of the music.

Rev. A. B. Ingram has resigned the Columbus Street Church, Waco, Texas, and will begin evangelistic work July the 1st.

Rev. H. Carroll Smith has resigned the Houston Heights and accepted the call to the church at Bartlett, Texas.

Pastor J. H. Pace, Mt. Calm, Texas, has been called to Anson, Jones county. He accepts, and will enter the work at once.

Evangelist Sid Williams has just closed a meeting at Denison, Texas. A. J. Kincaid, pastor. There were 18 additions to the church.

Rev. Layton Maddox has resigned Clay Street Church, Waco, Texas. Rev. W. E. Mason has been called to succeed him. It is not known where Brother Maddox will locate.

Pastor W. W. Melton has resigned the church at Bellevue, Texas, to take effect the last of August. It is not known where he will go.

The Tabernacle Church of Kansas City, Mo., with over 800 members, has called Evangelist Luther Little. He recently held

a meeting with this church resulting in 100 additions.

Pastor J. E. Johnson, 7th and James Street Church, Waco, Texas, recently held a meeting in his church, doing all the preaching. There were 32 members added to the church.

The Baptist World contains the pictures of preachers, who figured prominently during the last 50 years and are now at home in heaven. Drs. Henry McDonald, W. W. Gardner, Geo. C. Lorimer, W. Pope Yeaman and J. M. Frost are in the number.

Rev. W. J. Bolin leaves Tampa, Fla., and goes to Kentucky. He has accepted the First Church, Newport, Ky. He is a native Kentuckian and a splendid preacher.

Rev. Rufus Weaver of Cincinnati, has accepted the call to the Immanuel Church, Nashville, Tenn. This is the church Dr. Ray left to take up the Educational Secretaryship of the Foreign Mission Board. Dr. A. T. Robertson has been supplying for seven months.

The Chestnut Street Church, Louisville, Ky., Dr. J. M. Weaver, so long pastor, voted last Sunday to sell its house of worship for \$26,000. They will either disband or rebuild on another spot.

Dr. P. S. Henson has resigned the Tremont Temple Church, Boston. He has been 55 years in the ministry. He says he will retire to his summer home in Maine and put in permanent form what he has thought and may think. He does not need to earn a salary for a living.

The Kentucky Baptist women gave during the last Associational year \$21,000 for missions, \$16,000 of it cash.

The victory for prohibition in North Carolina was 43,000. That was great. So we are marching on to the complete overthrow of the whisky power.

Dr. H. A. Porter who succeeded Dr. Eaton as pastor at Walnut Street Church, Louisville, Ky., has been recalled to the White Temple Church, Oklahoma City. He has not stated what he will do. It would be too bad for him to leave Walnut Street now.

Dr. W. D. Nowlin of Owensboro, was chosen moderator, and Rev. J. K. Nunnally, clerk, of the General Association of Kentucky, last week.

Dr. J. M. Frost said in the General Association that he loved Kentucky Baptists, "a little the best of them all."

There were 99 churches organized, 1,600 baptisms and 987 added by letter, to the churches in Kentucky, through the work of the State Board last year.

William Jewell College has conferred LL.D., on Governor Joseph W. Folk. A compliment well merited.

Argo Red Salmon is sold everywhere by reliable grocers.

Silver Creek.

Dear Record:

I have been a week with Pastor Johnston and his Gloster Church, and a delightful time we had, the largest congregations for the entire meeting, so the pastor said, for a long time, and this, too, despite the fact that Bud Robinson was holding a meeting in town at the same time.

The fellowship of the meeting was delightful, the pastors from other churches attended the services and were very cordial in their treatment of the preacher. It was a special pleasure to make the acquaintance of Dr. Reed, the new pastor at Galilee in Gloster. He is a lovely spirit, and will prove quite an acquisition to the ministry of the State. Pastor J. R., still holds sway with his characteristic zeal and efficiency. There were six additions to the church, two good families were united in the fellowship of the Lord in this number. The Gloster saints do treat a preacher royally.

Yours,

J. P. Williams.

Hymeneal.

Mr. W. W. Price of Jackson, captured a prize indeed, when on June 17th, at the home of the bride's father, at Reganton, Claiborne county, Miss., he was united in marriage to Miss Lucy M. Fisher. The words which made them one were spoken by her ex-pastor, P. A. Haman, who wishes them both evergreen happiness.

P. A. Haman.

Announcement.

Please announce through your columns that the penitentiary library has received 400 volumes within the last month. This week, I had a fine lot of the best books from the Moody Prison Fund. I am making an effort to secure only those books that will be most beneficial to the prisoners. In short, I have the assurance of a handsome collection of histories and -pelling readers, so that those who are desirous of better preparation in these special branches may have access to it.

My purpose is to give these advantages to only the whites and the permanent hospital cases.

Our chapel services continue to have splendid results, also the Sunday School is growing all the time. Over half of the prison enrollment (white) are now active members. Mrs. McLendon, (wife of the sergeant), and Mrs. Brame are the teachers.

All contributions of books can be sent to me at Jackson, and duly received and appreciated.

Very sincerely,

Webb Brame, Chaplain.

A Good Meeting.

It has been our happy privilege, for the past two weeks to be in one of the best meetings, in many respects that we have attended for many years. We began our meeting at the Seventh Avenue Church at Meridian, the first Sunday in this month, and continued 12 days. The Lord came in great power, and convicted and saved strong men and women. There were some things peculiar about the meeting. The

pastor did not know anything about the meeting until he reached the city Saturday afternoon, and was informed by one of the deacons. It was just out of a two weeks' meeting with my church at Stonewall, and was not in any shape for another two weeks' pull, on account of being up so late at night, but I said if the Lord wants us to have the meeting he will give me strength, so I did all the preaching except one sermon. There were 31 accessions to the church, 14 baptisms, and the church was greatly revived. The congregations were larger than they had ever been in the history of the church. The second Sunday night there were people enough to fill two such houses, they could not find standing room in the house, and many of them went back home. The future prospects for the Seventh Avenue Church is brighter than it has ever been in the history of the church, with the help of the State Board, will make a man of the field. May the Lord hasten the day when some of the older deacons can realize their prayers has been answered.

By their pastor,

R. W. Bryant.

Stonewall, Miss.

The Beautiful Home.

I never saw a garment too fine for a man or maid. There never was a chair too good for a cobbler or a cooper or a king to sit in; never a house too fine to shelter the human head. Elegance fits man. But do we not value these tools a little more than they are worth, and sometimes mortgage a house for the mahogany we bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a rock all my life than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing; but beauty of garment, house and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home; and I would give more for a spoonful of real, hearty love than for whole shiploads of furniture and all the gorgeousness the world can gather.—Oliver Wendell Holmes.

The boy who said grumbling was too much like the noise a cross dog makes" was right. It is not a fitting thing for any intelligent boy or girl or man or woman to do.—The Young Evangelist.

"Thy Promise Be Thy Deed."

"Yes, I will stop on my way down, and tell her what you say." Then the young fellow said his goodbye, and swung off to his day's work. When he was out of the house, the guest turned to his mother, and said with a quizzical tone, and a doubting smile:

"And now the question is—will he think of it again before night?"

"He will do exactly as he said," answered the mother, with emphatic faith in her boy. "He makes it a point to do the things he says he will. I know they joke a great deal about the inability of a man to remember the little home errands entrusted to him. But it does not fit Tom. His promise is as good as the actual deed—it means that he is going to do the thing I ask, and not come home with a lame excuse for forgetting."

It is a good name to make for one's self, whether a young man or a young woman. A given word should be held equal to the deed; yet many let the promise and the deed for which it stands slip entirely from their minds, and offer "I forgot" as an ample excuse.

Suppose we allowed ourselves to forget the important things that mean much to us personally: the business promises that make us stand or fall in the marts of the world. Would not others have a right to count us foolish? Yet memory is a jealous servant; it holds important things best when it is trained to hold all things entrusted to it well. If we allow it to slight its work in small things, who can tell when it will betray us in some large matter. "Thy promise be thy deed," said Becket. If we try to live up to this, there will be small chance of failure; and it is not more honest, more truthful, safer, and better all round?—Selected.

When the Face Is Bright.

That is what men have for years been trying to do with steel—keep its face bright. Just as long as they can keep it away from the air and water, its two mightiest enemies, this is easy enough. Fighting one of them alone, the precious metal can hold its own for a long time, but when the two combine their forces for an attack upon the steel, it succumbs.

That is why bridges fall under the assaults of rust. Steel cars crumble and iron ties in a little while give way, a prey to the united action of water and air. If it can only hide away from these, the metal can keep its face bright. How to enable the steel always to do this is the problem.

Take the brightest, tiniest kit of tools and leave it where the air can strike it, and the tiniest bit of moisture will soon cut a deep hole into its shiny face. You may think you can hide the tools away so that their enemy shall be cheated. You may wrap your bits and steel chisels closely in cloth or chamois skin and lay them away in your trunk; if some day a drop of dew should find its way down through the coverings, when you go to look at your beautiful tools you will find them spotted with rust and spoiled. Nobody knows just how it has been done; all we know is that it has been done.

Our one thing we have learned, however, and that is that if we would save our bridges and our steel cars and our ships, we must have the steel which enters into their construction just as pure and free from any other metal as we possibly can. The tiniest speck of alloy will prove destructive.

The steel is pure—not a particle of impure matter in its texture. You can put such a man anywhere and he will be as true as the needle to the pole.

In some of our cities a business man goes early to his desk. But never so early that he has not time to go into a room all by himself for a little while. Just what takes place behind that shut door only he and One other knows; but when he comes out his face is bright and his life all through the day shows that he has strength from some secret fountain.

Listen once more to the story they tell of one of the greatest generals this country ever knew:

"I do not do anything until I have had a word of prayer that it may be all right between me and him."—Selected.

Bereavement.

By Cornelia W. Brown.

Had my beloved gone from me,
Beyond the wide and restless sea;
To some fair land with sunny clime—
Though I should miss him all the time,
I would be glad that he was there,
With strength renewed and free from care.

Through all the waking hours of night
And with the early morning light
This grief would not oppress my heart,
These tears of anguish would not start.
I would not be distressed and sad;
For his dear sake I would be glad.

And now that he has gone from me
To dwell beside the crystal sea—
Since he is with the dear ones there,
Where all is beautiful and fair,
My cheeks with tears, should not be wet;
My pain and loss I should forget.

Because with finer, clearer sight
He sees at light the perfect light,
And mysteries that here were sealed
Are to his longing eyes revealed—
Because he is supremely blest,
My troubled heart should be at rest.

I reason thus, and still the pain
Returns, and still returns again;
And only love divine can heal
The agony of heart I feel.
O Great Physician, did it cease,
And fill my soul with perfect peace!

Hederman Bros.,

Book and Job Printing.

Jackson, Mississippi.

With my dreams all true and sweet;
I had wooed a fragile lily
That would make my life complete."

"She was fair; this happy maiden,
As the rose tints of the dawn;
She had won my soul's true homage
But my treasure soon was gone."

"Angels called my heart's dear idol;
And she passed from mortal sight.
But I knew she found a welcome
In a mystic land of light."

"Ah, I oft had heard of sorrow,
But its meaning I'd not known.
Grief—it filled life's way with shadows
All the brightness—it had flown."

And 'twas only saddest pictures
That my gloom filled soul could paint.
These I daily put on canvass;
Till my heart grew tired and faint.

"In my royal art decked palace
Came to me a welcomed dream;
And it murmured: 'You are weary,
Go where joy and sunlight gleam.'"

"And I left my princely castle
Into the great world I went;
Striving to forget my sorrow,
Thus a restless life I spent."

"With the bright, gay throngs I drifted,
Into pleasure's giddy whirl,
Life's high ideals were forsaken
For the follies of the world."

At the festal board I lingered;
Quaffed in glee the sparkling wine,
Sacred memories were forgotten
In the pleasures that were mine.

"In the fickle realm of folly
All my life's grand dreams had fled,
And the wine cup claimed my honor—
Soon my manhood it had sped."

"See those demon haunted buildings—
(Pointing toward the bar room tall.)
They have wrought my soul's destruction,
And to me they ever call."

"I have tried to break asunder
Chains that with me they have bound;
But my will so weak

and yielding
Manhood's strength it has not found."

"I am painting a sad picture
Called: 'The fate that wine can bring.'"

Ah, my brush can tell the story,
Of its bitter, deadly sting."

"May great souls rise in their power
In the brotherhood of man;
Driving drink—that blighting demon,
From our fair and favored land."

—Ada Christine Lightsey.

Daleville, Miss.

Emma Pender.

On the 24th of May Mrs. Emma Pender passed from earth to heaven, former deacon, David Sexton.

In early life she became a Christian, and when the summons came it found her ready. She married Mr. Dan Pender of North Warren, and leaves a son and several grand-children to mourn her loss.

After the war she taught school twenty-seven years, consecutively, and her work as a teacher has left an impress upon that community that only time can reveal. She had that dread disease, tuberculosis, but she was patient and cheerful even to the last hours. The grand children with whom she lived gave her the most loving care, and we are sure a blessing await them for their sweet kindness. Her face in death was one of calm and perfect rest. One by one our friends are "crossing over," but by and by we will clasp hands in the "beautiful beyond."

Mrs. E. C. Bolls.

Eagle Skinned His Fish.

A story that an eagle took a fisherman's catch from him and skinned it as neatly as a taxidermist could is the latest in Maine fish stories. This is "well vouched for," however.

It happened at Belgrade Great Pond. George S. Edmonds, an electrical engineer, went to Belgrade to spend a holiday and see if he could not get a few fish before the throngs of summer visitors should come. Mr. Edmonds was strolling on the pond and caught a trout weighing two and a quarter pounds. He decided

to see if he could not have the trout fresh, when he started for home in the evening. He found a shady nook where there was a tiny cove so that the fish would be penned in. The rocks were small enough to prevent a fish of that size wiggling through, and the cove water was shallow enough so that the fish could not jump out. By that time it was noon and the luncheon hour.

In the afternoon Mr. Edmonds went on the water again, and after several hours of patient waiting caught another trout, larger than the first, a four pounder. Then he started back to get the first trout.

The fish pen was empty except for roily water, and in the moist earth about it were the tracks of some bird with huge talons. A few yards away there lay a trout the size of the missing fish.

He skin had been cut across the throat as if the single blow of a sharp knife had done it. Then it had been turned backward over the flesh and the skin finally left attached to the head and inside out. The backbone had been cut off close to the head and the tail and the meat carefully picked from it, after which it was dropped by the skin. The eyes were dug out of the head, and even the mouth pried open and the tongue snipped off.

The whole job was done without a superfluous scratch or tear, and it would take a skillful man with edge tools to do it as neatly. The agent for a Portland taxidermist begged the skin, saying that it was in excellent shape for mounting, but Mr. Edmonds, thinking he would never get another such trophy, decided to have it mounted for himself.

It is supposed that the work was done by one of a pair of bald eagles that have a nest on a high hill overlooking the pond. Eagles have been known to skin rabbits and lambs and bears will skin sheep or calves before eating. But no one here knew of an eagle's ability to skin a fish.—New York Times.

A Game for a Rainy Day.

The following game is very popular with little French children, and may help you to pass some pleasant moments.

Choose a letter of the alphabet, say "D," for instance. Each

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player with pencil and paper is told to write the name of a country, river, mountain, city, soldier, artist, writer, musician and statesman, all beginning with the letter "D."

At the end of five minutes the lists are closed. One reads from his list and those having the same names on their lists, scratch them off. The winner of the contest is the one having the most names not on the lists of the others. The fact of his names being uncommon shows him to have the greater knowledge and memory.

This game is well worth trying, and will be enjoyed by every member of the family.—Lewiston Journal.

BOOKS

BAPTIST book-buyers will find book news of interest under the above heading appearing from time to time in this paper. The limited space in this column permits us to give only a hint of the thousands of desirable books to be found on the shelves and counters of our bookshops. You are cordially invited to visit our store. Those who cannot come should send for our Catalogue. It is free. We supply at reasonable prices ALL THE NEW BOOKS AND ALL THE STANDARD BOOKS.

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P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

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Mrs. J. A. Brackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Miss., Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.
Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb
Glosser; Vice-President, Mrs. J. D. Granberry; Hazelhurst; Recording Secretary, Mrs. W. F. Yarborough, Jackson.

To a Little Maid.

How should little maidens grow
When they are ten or over?
In the sunshine and the air,
Wholesome, simple, fresh and fair.
As the bonny blossoms blow,
And the happy clover.

How should little lassies speak
At this time of living?
As the birds and the bees,
Singing through the flowers and trees,
Till each mortal pain would seek
Joy her lips are giving.

How about her eyes and ears
At this stage of growing?
Like the clear, unclouded skies,
Not too eager, not too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah, for the we're praying
That it strong and pure may grow
God who loves children so,
Keep her from guile and apart,
Through life's mazes straying!

—Mary Elizabeth Blake, in
Christian Advocate.

Recommendations of the Executive Committee.

Recognizing that the twenty years work now lying behind us have been years of preparation for far larger service in the years to come, we present to the Union for our twenty-first year, the following recommendations:

1. Motto.—That we take for our Motto for the year Higher Things, and rededicate ourselves and our Union to its high mission, we seek Higher Things in the knowledge of God's will concerning our organization and ourselves and in the fulfillment of that will by the gift of our time,

our talents, our possessions, and our whole beings for His service.

2. Young Woman's Auxiliary.—Gratified by the advance made by the Y. W. Auxiliary in numbers and contributions, we continue with unabated zeal to enlist other young women for mission service, emphasizing among them Mission Study Courses, systematic and proportionate giving, special training for mission work, the fact that from their ranks must come mission recruits for all fields, and, above all, that the first object of their organization is that each member may have more abundant spiritual life.

3. Children's Societies.—That the special objects given the children in the past year by the Home and Foreign Boards having proved a great stimulus to interest and endeavor, we commend the continuance of this plan in the present year; that systematic efforts be made to enlist the boys as well as the girls in mission bands; that, youth being the time when lasting impressions upon character are made, the children also be taught the duty of giving regularly and proportionately that as the men and women of the future they may know how to meet the vast mission responsibilities which await them.

4. Boxes.—That the box work so long a part of Union's endeavor be continued.

5. Margaret Home.—That the present plan of apportionment of running expenses of the Home among the States; of sending these funds to the Treasurer W. M. U., and of setting aside any surplus as part of a contingency fund remain unchanged.

6. W. M. U. Training School.—That grateful for the success of the first year of the Training School we apportion among the States \$3,000 for its current expenses and continue the effort to complete the first third of an ultimate sum of \$60,000 for permanent endowment with such vigor that the sum of \$20,000 shall be in hand in the near future.

7. Literature Department.—That we again instruct the W. M. U. Literature department to prepare a Missionary Calendar for the ensuing year assuring them that we will endeavor to place 8,000 in the hands of our societies; that societies and workers avail themselves more largely of the other mission helps offered by this department.

8. Our Mission Fields.—That Our Mission Fields be continued as the official publication of the W. M. U.; that the societies be urged to further increase its circulation among pastors, B. Y. P. U.'s and other mission workers.

9. Week of Prayer.—That the Week of Prayer for World Wide Missions be the first week in January, the Week of Special

Prayer and Offering for Home Missions, the second week in March; that in view of the wonderful awakening in China and the great needs of our own land we signally enlarge our Christmas offering for China and our Special Offering for Home Missions in March.

10. Enlistment.—That in view of the fact that we have as yet enlisted a small part of the women and children of the churches connected with the S. B. C. in mission societies, we continue the campaign of enlistment and enlargement and that Enlistment Day be observed in October, the States being asked to tabulate the results of this concerted effort.

11. A Cycle of Tours.—Since the duties of the Corresponding Secretary of the Union are twofold and arduous, requiring a division of time between office and field work, she is in conference with State officers prepare a Cycle of tours covering two years in which time she will spend two weeks in each State connected with the Union, the State Central Committees assist her by conforming to schedule thus arranged.

12. Apportionments.—That the apportionments to State for the coming year be based upon the amounts reported by them for the year just closed.

13. Systematic and Proportionate Giving.—That these words often used in connection with our Union become a vital reality; that we use diligent effort to send in contributions regularly throughout the year; that we set before the societies in a definite way the duty of giving regularly and prayerfully a certain proportion of their income for the salvation of the world.

14. Study and Service.—That before all the societies we set forth the privilege of study and service; for study, we commend Mission Study Classes and Mission Institutes that we may know the dealings of God in every land; for service the establishment of Mothers' meetings and similar undertakings that in our own neighborhoods we may be factors in bringing all people of all nations to the feet of His Son.

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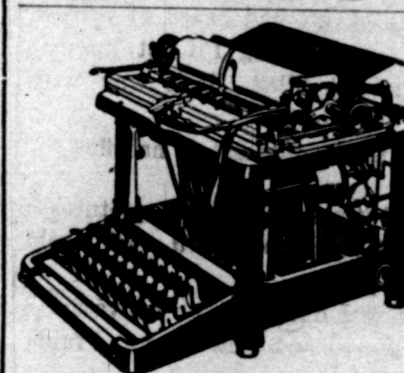
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Lv. Hattiesburg. 10:37 A.M. 7:33 P.M.
Ar. Jackson..... 2:10 P.M. 11:15 P.M.

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Women and Poodle-Dogs.

There are in some parts what you will recognize when I say "poodle-dog-women." Here comes a woman who is cultured and refined and could rear a child in the smartest way. She is healthy and vigorous and there would be no danger to her life. She and her husband have means abundant. And yet she is taking her mother-nature and instinct and affections and lavishing them on a poodle-dog. What think you, will she say in the judgment day? I see a woman named Mary come up to the judgment and when asked to render an account of her life she says "A child named Jesus who was the Holy One of God." And a murmur rises all over the great congregation, "Blessed art thou among women, and blessed is the fruit of thy womb." I see one named Elizabeth in that day, stand and say, "I was mother of a child called John who went as a preparer before the face of the Lord." Hannah stands up and says, "My child I consecrated to the service of the temple and year by year I did spin and weave and bring him a little garment to wear," and the sentence comes, "Well done." Now the woman we first mentioned must give an account and here is what she must say, "Lord I reared a poodle dog. I bathed him every day. I picked the fleas off him. I perfumed him and took him walking." What a confession! It is ludicrous. It is disgusting. But more than all it is condemning. I will not endeavor to tell you now just what the Lord will say to such a creature, but let me tell what good women will say to her. I see the crowd of holy women gather around her: Monica, the winsome mother of Augustine; the Anthusa, the pious mother of Chrysostom; Betsey Holton, the hard-working mother of D. L. Moody; Susie Spurgeon that prayed with Charles Haddon when his father was away; Anna Hasseltine Judson that with her babe in her arms ministered to the prisoners; Moses' mother that feared not the king but hid her child three months; Timothy's mother, Eunice, and grand mother, Lois, in whom unfeigned faith had long dwelt; the widow of Nain and of Jarephath and the Shunamite woman; Ruth and Rachael, Sarah and Deborah; Lydia and Salome; and they gather around and they say of this woman who has spent her time in society and her money on dress and shows and frivolity, and has stifled her instincts and wasted her life and all good women say, "Away with this unnatural member of her sex, this de-rader of talents and squanderer of that which is holy." But of Mary will they say, "Thou moth-

er of the Lord Jesus and James and Joseph and Simon and Judas and mother of the sisters of our Lord—behold, all generations shall call thee blessed."—E. W.

ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO,



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in God: and secondly, this riches
if grace as seen in God's inheri-
tance in us.

There is a universal desire on the part of human beings to be rich; the instinctive love of gain seems to be a part of our common humanity. The Apostle Paul, in this Epistle to the Ephesians, sets before us the vast riches of God, and tells us how we may be made partakers of this Divine wealth. In the seventh verse of the first chapter we read: "In whom" that is, in Christ—"we have redemption through his blood, the forgiveness of sins, according to the riches of his grace wherein he hath abounded toward us." Then, in the eighteenth verse: "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." Then in the second chapter and the fourth verse: "God, who is rich in mercy, for his great love wherewith he loved us." Then in the seventh verse: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Jesus Christ." Then follows the text: "That I should preach among the Gentiles the unsearchable riches of Christ." Again, in the third chapter and the sixteenth verse, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

In order that we may consider the subject in such a way as both to remember and bring out its riches features I ask your attention to two departments of thought; both suggested by the epistle itself; first, this riches of grace, as seen in our inheritance

1. First, see what God does to give to us this inheritance. The epistle says, in the second chapter and the first verse: "And you who were dead in trespasses and sins, hath he made to live." Then, having made us alive, he took us into his family, and he gave us what Paul calls, in the fifth verse of the first chapter, "the adoption of sons." When we were dead he made us alive, and then, having made us alive, he gave us the place of sons, for who could properly be an heir but a son? God does not take an alien. When he makes an heir he first makes him a son. The alien is put into his family of grace, and, of course, becomes an heir because he is a son.

2. Another wonder about this rich grace is that having made us sons, as I have suggested, he made us heirs. In whom we have received an inheritance."

3. Another remarkable fact is this—that, having made us alive, and given us the place of sons, and made us heirs, he pays us in advance of the full redemption of or inheritance, the interest or revenue of the estate.

4. We have now seen how we are made alive, then introduced into sonship, then declared heirs, then paid in advance the earnest of the inheritance. And now a word about the actual inheritance itself. It is said in the second chapter and the seventh verse—and it is one of the most remarkable verses in the New Testament—“That in the ages to come he might show the exceeding riches of his grace.” It is not said anywhere in the Bible, that in the present age God can show the exceeding riches of his grace. It is not said anywhere in the Bible God can show the exceeding riches of his grace. We may get at a taste and foretaste of his grace here, but we must wait till the ages to come for the full display of that marvelous riches. There are some paintings that demand a whole gallery or their exhibition; they are too large for a private house. The panorama on which is blazoned the riches of God’s grace takes a universe to hold it, and eternity to unroll it.

II. Perhaps the most glorious part of our theme is yet to be presented, and that is "the riches of God's inheritance in the saints." This is certainly among the most stupendous thoughts within the pages of the New Testament—that God should regard you and me as worthy to be made an inheritance for him-

treatment a complete trial; and if you should wish to continue, it will cost you nothing to give the
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 me your name and address, and I will send you the medicine, only about 1.00 per box. I will
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 and how they can easily cure themselves at home. Every woman should have this, showing
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self! See what glimpses the apostle gives us into this subject

that God buys or purchases us for his inheritance, that he redeems his inheritance by precious blood. In the fifth chapter Paul tells us that Christ "gave himself for us as an offering to God of a sweet smelling savor." When God looked down on us, we were slaves of sin condemned by the law, victims of death and hell; and he first gave his own Son to buy out of our bondage and captivity and spiritual death that he might introduce us into the privileges of the sons of God and find in us an inheritance. Then, after this purchase, he proceeds to make us anew in Christ Jesus; that is to make us fit to be his own inheritance. In the second chapter and tenth verse we are told "We are his workmanship, created in Christ Jesus unto good works." The original word here is a poem, as though the Divine Artist were writing a poem full of the rhyme and rhythm of heavenly music, and took us for the theme of the poem. "We are his workmanship, his artistic product." God does not make anything imperfect; when he makes you anew in Christ Jesus that means perfection for you in the future life.

III. So this brings me to the third point. As he bought us for an inheritance, and reconstructs us in Christ, he carries the work to perfection. One of the sweetest suggestions in the New Testament is wrapped up in this divine truth. A man dies and leaves to his son an estate, with an old house upon it in which the family had lived for many years. On a passing by that estate some time after, you notice that house apparently being almost pulled down. They have torn off the

old boards and shingles, they have taken down the half dilapidated chimneys, they have cut out rotten floor timbers, they have built up a new foundation, put in a bow window on the south exposure, and are building a large piazza round the east and north and west sides. The present owner is making it over, improving his inheritance. Is it not in some such a way that God perfects his own dear children? He sends to us afflictions, and they seem to tear us to pieces with sorrow and grief. God is only stripping off the rotten boards and shingles and taking out the dead timbers. He is only remodeling and "improving his own inheritance," and because he loves us so much he takes infinite pains with the old building to put in place of its corruption the glorious renovations of the Holy Spirit. That is why God deals with his own disciples oftentimes in a very painful way. He is seeking to make them completely over into the likeness of his dear Son.

Again, he who buys for an inheritance and makes us anew, and perfects us by the discipline of his grace, comes and dwells in us. He has built his house for a dwelling; and he is going to be the inhabitant himself. "Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?" God buys us from sin, delivers us from captivity and condemnation, then he makes us over in Christ Jesus by the power of his grace, then he disciplines us by sorrow and suffering, and trial and temptation, until he has perfected the building. Then he comes and dwells in it and makes it a habitation of God.

And so, finally, he glorifies it. He could not dwell in it without glorifying it. But at last he is

going to take this body of ours and make it like unto the body of Christ. He is going to take this soul of ours and wash it clean, not only saving it from the penalty, but from the power and dominion and presence of sin also, and make it a fit place for his glory to shine in, and for his glory to shine through.

In Bunyan's great allegory, in the house of the Interpreter, a man was seen raking among the dust and rubbish to find coins or gems, while above his head a celestial hand was stretched out with a crown set aflood with blazing jewels. "Thou art the man!" You are seeking amid the pleasures and treasures of this world a satisfaction that you will never find; and while you are looking down, you need only to look up and see God's hand stretched out, offering an eternal crown, every gem of which represents the riches of God. Will not you come to Christ now? Do not think of your sin. It is not too great for him to save you, and the greater your sin the more he yearns to save you, because the greater is your need. And all that you have to do is to accept him. He is God's free gift. These boundless riches are yours without paying a farthing, taking a step, making an effort, or waiting a moment. It is all yours if you will hold out your hand and take it. Surely nothing can be added to the glory of this gospel, of the unsearchable riches of Christ!—Rev. Arthur T. Pierson, D.D.

My Dear Sisters:

Last Sunday was a glorious day for the faithful few of the Baptist Church in exico. A singing convention was in session at the Methodist church—only a block away, yet we had a goodly number present at our own little house of worship.

Miss Emma Anderson, the territorial missionary, was with us, and gave us a very helpful talk on the work that is being done for the waifs of Chicago by the Baptists of our land, and especially of the good accomplished among the Bohemian class of that city. She informed us that there are only three Bohemian Baptist churches in the whole world. Two of these are in Chicago, and the third one is found in old Bohemia. I wish you all could have heard her. Many

were the little incidents she related touching her life as a missionary in Chicago, in the Northwest, and in this part of the country. All through her talk—which seemed only too short to me—there appeared such a love-force, such a yearning and longing for the uplifting of child-life. She pleaded so earnestly that the people rescue the neglected children in every town, and city, in

order that these little ones might have a whole life in which to enjoy the blessings of a saved soul, and to use their influence for good. Not only hearts responded to her pleadings, but a little later when she called for a small sum of money to be used in building a home for the poor children in Chicago, pocket books seemed to fairly fly open, and in less time than it takes to tell it, the amount was paid in.

During this collection, one little woman, who is a widow, with two little girl-babies, and who takes in washing for a livelihood, said she would give a dollar of the needed amount. Our pastor could not keep back the tears knowing all about her struggles for her daily bread. He explained her case to the congregation. In a flash two men, sitting just in front of me, thrust their hands into their pockets in search of their pocket books, saying as they did so, "We'll pay that dollar, brother!" I noticed they were only common looking men—as the world would class them—but they were men of the substantial kind, the very ones use to bearing burdens, and who can always be depended upon. I was reminded of the prophecy of Christ, "He hath no form, nor comeliness, and when we shall see him there is no beauty that we should desire him."

More than one eye in that house was wet—and I could not help wondering about the widow's mite—if this little scene could so affect hard-hearted people, then how much more so was the tender loving heart of Christ stirred to its very depths that day as he sat at the temple door, and noted the gifts of the people!

The pastor said, "The Lord is with us," but there was no need of his saying so, for our souls felt His presence.

The little congregation arose and sang, "I'll go where he wants me to go."

In the afternoon at 3 o'clock, Miss Anderson organized a Woman's Missionary Union, and a Ladies' Aid Society, also. I think the membership numbers about twenty. We had our first meeting Thursday afternoon, and I'm sure I never saw greater interest taken in this work anywhere than that I witnessed at this first meeting.

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By George Warren Parker

Laughing, prattling on their way,
Ever happy, ever gay,
Swinging books in merry glee,
Whistling tunes of melody,
Scattering sunshine as they go,
With their faces all aglow,
Trim and neat they pass me by
As to school they quickly hie.

Going early there to play,
Some till sound of bell delay;
'Round their teacher gathered
near,
Many give a welcome cheer.
Tribute greater none can ask
To the value of one's task;—
Happy all with one accord,
Richer far than earthly lord.

These now seem like diamonds
rare;
Treasure them with tenderest
care,
Would I went to school once more
Wisdom's secrets to explore!

Then, oh, children, play and sing
Make the air with gladness ring
Chase dull care with laughter far
Let your pleasure nothing mar
Learning heights may you attain
School days ne'er return again
Precious moments richly fraught,
Which, once spent, cannot be
bought.—Ex.

Lucinda J. Metts.

Lucinda J. Metts, nee Martin, was born Sept. 12th, 1857, married Rev. N. F. Metts, Teehville, Miss., July 7th, 1872, professed faith in Christ and united with New Hope Baptist Church in August, 1879, and died May 31st, 1908. She was the mother of 12 children, 10 of whom are yet living, and surrounded her, with their heart-broken father, to hear the last sweet message from a devoted wife and mother, and a consecrated Christian, who had loved and honored God so much.

Her funeral was conducted by the writer on June 3rd.

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Here and Hereafter.

By Elder Odd.

1
A cup of mingled joy and sadness
Is our portion here,
But in the happy land of gladness
All is sweet and clear,
Happiness on earth is fleeting
Grief and pain we oft are meeting
Sometimes sunshine, sometimes
darkness,
Some friends are true and some
are heartless,
Sometimes waking, sometimes
sleeping,
Sometimes smiling, sometimes
weeping
Ease today and pain tomorrow,
One day joy and next day sor-
row.

2
And Oh how oft while shadows
chasing
On our thorny way
We find ourselves the mountain
facing
At the close of day;
Sometimes all seems dark and
dreary.

Toil has made us weak and weary
Then again the light is streaming
From the hills of glory gleaming
But alas 'tis evanescent
Like the old moon's waning cres-
cent
All things here are ever shifting
Nothing anchored, all is drifting.

3
But in the land of love eternal
Where we soon shall go
There is no sun that sets diurnal
And no dream of woe
Jesus is its light forever,
And His brightness waneth never
Summer's heat or winter's freez-
ing

Are unknown, but all is pleasing,
Sorrow, pain and shame are ban-
ished
All earth's troubles then have
vanished,
All earth's trials then behind us
No temptation then can find us
There beauty, sweetness, joy un-
ceasing

Purity and love
Shall reign supremely, always
pleasing
In that land above;
There we ever see our Saviour,
Ever sing his wondrous praises,
Wear the crowns his blood has
bought us;

Feel the love so strong that
sought us
Safely in the arms of Jesus,
Death, or fear no more can seize
us
Loud hosannas always ringing
Glory to our Saviour bringing.

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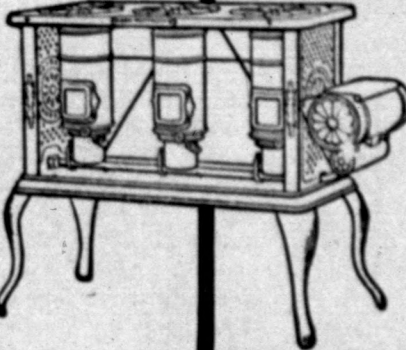
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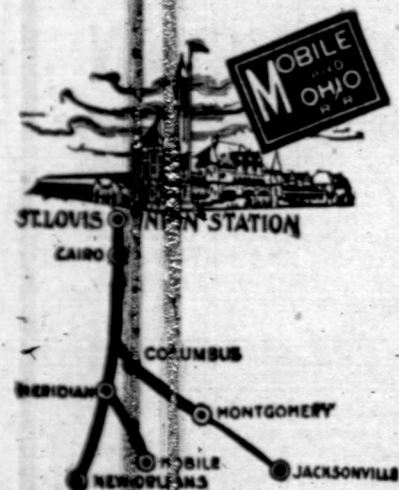
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The preaching in the meeting made little appeal to the emotions, but abounded in a large use of the Scriptures which bore much fruit in the conviction and conversion of many souls. On the first Sunday of the meeting, we had an Evangelistic service in the Sunday School, in which there was not the slightest excitement, and witnessed twenty-eight joyous conversions.

We made no effort to keep an account of the number of professions in the meeting. We received during the meeting forty-nine members into the Baptist church and a number of others have already united with the Methodist and Presbyterian Churches of the town. But there are a number of others who have not yet united with any church.

One of the greatest results of the meeting was the large number of Christians who publicly confessed their sins and reconsecrated themselves to the Lord. At one service fully seventy-five came to make glad the angels of God.

On Tuesday of the second week, we had a workers' conference attended by a number of neighboring pastor and workers. Evangelistic themes were discussed and our hearts were stirred with new resolutions for the Lord's work.

Brother and Sister A. D. George who have for some months been going with Brother Hamilton, were with us to sing the gospel story in all its sweet-

ness and beauty. These are princely workers and happy is the church who secures their services.

Our hearts are full of gratitude and we shall never cease praising God for a Hamilton and the Home Board's Department of Evangelism.

Robert H. Tandy.

Two Clippings from Two Leading Dailies.

Rev. J. L. Low of Magee, closed one of the most successful protracted meetings here last night ever held in the city. The meeting was co-operative, composed of the Baptist, Methodist and Presbyterian churches, and continued for fourteen days, with 158 accessions to the churches.

A mass meeting was held tonight at the courthouse for the purpose of suppressing crime existing in the city, especially along the blind tiger line.—Times-Democrat.

Collins.

At a mass meeting last night attended by more than 100 citizens, with Rev. M. S. Smith, pastor of the Presbyterian Church, Chairman, and W. U. Corley, Secretary, the following resolutions were adopted:

"Whereas, It is reported and generally believed that a 'blind tiger,' or 'blind tigers,' exist in our town and community; therefore, be it

"Resolved, That we, the law-abiding citizens of Collins, will not tolerate these dens of evil; that we do hereby pledge ourselves to do our utmost to search and put down such places; that we declare ourselves emphatically against houses of prostitution; that it is the sense of this meeting that the Sabbath law should be diligently enforced; that a committee of ten discreet and competent men to be appointed as a law and order committee, who shall use every means to completely remove certain evils from our community; that we hereby bind

ourselves to aid the officers of the law in their efforts to execute the law in suppressing crime."

The Secretary was ordered to draft a pledge or obligation to assist the officers to suppress "blind tigers," gambling dens and houses of prostitution, which was signed by ninety-three men. Already Marshall W. L. Magee has started the work. The Chairman appointed ten men to ferret out these places of vice, and no one knows who they are, members of the committee itself being ignorant. This action was brought about at the closing of the co-operative protracted meeting here Sunday night.—Picayune.

CATCHING COLD.

Colds result from external irritation of the nerves, conveyed to the head, throat, lungs, etc., where it settles. You can throw off a cold by taking one or two of Dr. Miles' Anti-Pain Pills as soon as you feel it coming on. Have a package convenient, as prompt action is essential. 25 doses 25c. Never sold in bulk.

How to Keep Water Cold.

"Having tried it, I recommend the following mode of keeping ice water for a long time in a common pitcher," says a writer in Woman's Home Companion for July. "Place between two sheets of thick brown paper a layer of cotton batting about half an inch in thickness; fasten the ends of the paper and batting together, forming a circle, then sew or paste a crown over one end, making a box the shape of a stove-pipe hat minus the rim. Place this over an ordinary pitcher filled with ice water, making it deep enough to rest on the table so as to exclude the air, and you will be astonished to see the length of time that the ice will keep and the water will remain cold after all the ice has melted."

TETTERINE.

The true panacea for all skin diseases has been tried in some of the worst cases of tetter, eczema and ringworm even when the disease had gone to such lengths that physicians had pronounced the case incurable, and has always done its work quickly and effectively. Absolute cure in every case. Letters like the following are daily occurrences: "Send box of Tetterine. It is the only thing that makes any impression on a stubborn case of ringworm." Mrs. Kate Oldham, Montalba, Texas. 50c at your druggists or by mail. J. T. Shuptrine, Savannah, Ga.

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Clinton, Miss., Jan. 20, 1906.

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(Signed)

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